

*The Robes of the Saints washed in the  
Blood of the Lamb.*

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146.

Being the SUBSTANCE of

A

FUNERAL DISCOURSE,

PREACHED AT THE

BARKER-STREET CHAPEL, NANTWICH,

On Occasion of the DEATH of

M R S. S A L M O N.

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By JOSEPH WHITTINGHAM SALMON.

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*I heard a voice from Heaven, saying unto me, Write, Blessed are the dead which die in the Lord, from henceforth: Yea, saith the Spirit, that they may rest from their labours; and their works do follow them. Rev. xiv. 14.*

*Defer not until death to be justified. Eccus. xviii. 22.*

*The truth, which is in Jesus, consists in that ye forsake your former life, the old man, which is wholly corrupted, following the wills and passions of the deceitfulness of the heart; that ye be renewed by the Spirit, in the supreme part of your soul; and that ye put on the New Man, which was created by God, in the righteousness and purity of the truth. Eph. iv. 21, 22.*

*Put on the Lord Jesus Christ, and have no more respect to the flesh, to give it that which it desires. Rom. xiii. 14.*

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NEW SERIES

AT THE



BY THE

EDITORS

JOHN EDGAR HODKINSON

AND

JOHN EDGAR HODKINSON

AND

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## Advertisement.

**M**Y late deceased Wife particularly requested that a favourite Hymn of her's might be sung at her Funeral, in the Church; which accordingly, by the kind permission of the Minister, was done; and a most divine and heavenly power descended and was present during the whole time of singing, inso-much that godly sorrow, and sympathetic love and tears, were felt and manifested by many upon the solemn occasion. And hearing afterwards that several gentlemen and ladies wished to see the Hymn, I printed a thousand of them to gratify their desires, being happy to oblige them in so doing; the greater part of which very soon went off; and, I have reason to believe, were attended with the Divine Blessing to the hearts of those who read them without prejudice, and in humble prayer and supplication to the Lord.

I also found my heart inspired by the most merciful Lord Jesus, to preach a Sermon upon the solemn, affecting occasion; which intention of mine was also made public, and a day fixed for that purpose; and as so many came that could not possibly get into the Chapel, I find my heart sweetly impressed to write the substance of what I then delivered, and to print it, with a single eye to the Glory of God, and the good of those, my dear fellow-creatures, who may chuse to give it a candid and unprejudiced perusal. And tho' some (who I believe are no ill-wishers of mine) did not approve either of my joining to sing the Hymn in the Church, or preaching the Funeral Sermon in the Chapel, yet I am no ways offended at them, or love them less than I did before; but only wish, that if they chuse, upon second thoughts, to read the Sermon and Hymn when printed, they may sensibly feel a greater or less measure of that sweet and holy Unction from God, which, unworthy as I am, I was peculiarly favoured with in the Church when singing—in the Chapel when preaching—and in my

own house when preparing the same for the press. And I have only further to add, that I most sincerely and humbly pray, that a God of Unutterable Mercy and Love may condescend to bless the perusal of it to all into whose hands it may come, giving them a relish to "taste the words thereof (as holy Job says) as sensibly as the mouth tasteth meat." Then will all offences cease. *Amen.* — Lord Jesus grant it for thy tender mercy's sake. *Amen.*

### The HYMN sung before the SERMON.

#### I.

**A**ND am I born to die?  
To lay this body down?  
And must my trembling spirit fly  
Into a world unknown?

#### II.

Soon as from earth I go,  
What will become of me?  
Eternal happiness or woe,  
Must then my portion be!

#### III.

How shall I leave my tomb?  
With triumph, or regret?  
A fearful, or a joyful doom?  
A curse, or blessing meet?

#### IV.

Will Angel-bands convey  
Their brother to the bar?  
Or Devils drag my soul away,  
To meet its sentence there?

#### V.

Who can resolve the doubt  
That tears my anxious breast?  
Shall I be with the damn'd cast  
out;  
Or number'd with the blest?

#### VI.

I must from God be driven,  
Or with my Saviour dwell,  
Must come at his command to  
Heaven,  
Or else depart to Hell,

#### VII.

O thou that would'st not have  
One wretched sinner die,  
Who didst thyself my soul to save  
From endless misery.

#### VIII.

Shew me the way to shun  
Thy dreadful wrath severe;  
That when thou comest on thy  
throne,  
I may with joy appear.

#### IX.

Thou art Thyself the way,  
Thyself in me reveal;  
So shall I spend my life's short day  
Obedient to thy will.

#### X.

So shall I love my God,  
Because he first lov'd me;  
And praise thee in thy bright  
abode  
To all *Eternity.*

*The*

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*The Saints' Robes washed in the Blood of the Lamb.*

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REVELATIONS vii. 13—17.

*What are these which are arrayed in white robes? and whence came they?*

*And I said unto him, Sir, thou knowest. And he said unto me, These are they which came out of great tribulation, and have washed their robes and made them white in the blood of the Lamb.*

*Therefore are they before the throne of God, and serve him day and night in his temple: and he that sitteth on the throne shall dwell among them.*

*They shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat.*

*For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters: and God shall wipe away all tears from their eyes.*

**T**HIS blessed chapter contains an account of the sealing of the Servants of God among the Twelve Tribes of Israel, as well as of a great multitude around the Throne of God, which no man could number. Indeed, all the true Servants of God, as well as they, are sealed by the one redeeming Spirit of the LORD GOD, JESUS CHRIST, which is the Holy Ghost, before their ascension into Heaven. It also gives an account of the Songs and Praises of Saints and Angels on this occasion; for there is not only joy amongst the Angels of God in Heaven, when a poor sinner is turned from the error of his ways; but I am inclined to believe, there is a great increase of heavenly joy, when more of the Image of God is stamped upon humble, believing souls, and especially when they are sealed by the Holy Spirit of Promise, to the day of Eternal Redemption: And



And then, in the words of the text, we have a glorious description of the honour and happiness of those that were sealed, and had faithfully served the Lord Jesus Christ, and suffered for him.

After the grateful Angelic Song in the 12th verse, one of the Elders around the Throne of God asks the Apostle, What multitude of people they were which he had seen clothed in white robes, with palms in their hands, and from whence they came? This he did; not for his own information, but for St. John's instruction. And, O Sirs, how delightful and edifying is the conversation of but two holy souls, who are both united to God, and exactly of the same heart and mind: They truly and experimentally know what is signified in the Apostles' Creed by the *Communion of Saints*; as I trust you will see more clearly, if you now give serious attention to the subject before us, which is a most heavenly interview, and a most profitable conversation betwixt the most illuminated St. John and an Elder, before the Throne of God: And thus the heavenly interview begins;

Verse 13. *What are these which are arrayed in white robes, and whence came they?*

These words respecting the Glory of the Church in Heaven, seem to be spoken in a way of admiration and wonder, just as those words in the Song of Solomon, respecting the beauty of the church upon earth; *Who is this that cometh out of the Wilderness, leaning upon her Beloved.* Why, these, my brethren, are the very people which are here arrayed in white robes around the Throne of God, and they came out of the Wilderness of this wicked world, leaning upon the power of their beloved Saviour. O! how beautiful are faithful souls here upon earth, when arrayed in robes of Grace and Love; but, O! how much more beautiful when clothed in robes of Glory before the Throne of God. Sure I am, that faithful souls deserve our notice and respect, both in this world, and when gone into a blessed eternity. The Sacred Scriptures tell us, that we should *mark*  
the

*the Upright* in this world, and be followers of their Purity of Heart, and Holiness of Life, if ever we desire to partake with them in their eternal glory.

“ Keep their example always in our eye,

“ And live like them, if we like them would die.”

It is both a holy and a profitable employment to compare the happy state of the Saints in Heaven with their condition here upon earth. O how different! Here they are often in rags before the Throne of Grace; but there they are clothed in white robes before the Throne of Glory: And what these robes are, shall be explained in speaking of the next verse.

Verse 14. *And I said unto him, Sir, thou knowest. And he said unto me, These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb.* Observe here the humble answer given by St. John; he acknowledges his ignorance, and asks information of the Elder: He said, *Sir, thou knowest.* This should teach us, that if we would gain heavenly wisdom, we must not be ashamed to own our ignorance, but should ask instruction both of God, and his humble, obedient servants too; it being according to Divine Order, that they who are less wise should consult those who excel in wisdom. So the Elder told him who this blessed multitude was, and from whence they came. *These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb.*

The account given of these holy souls, is both worthy our observation and imitation too. Observe here the afflicted, trying state they had formerly been in, in this miserable world, which is now become, thro' the free will of men and devils, a scene of the greatest disorder, misery and sin. These blessed souls had once been in great tribulation: They had, no doubt, been persecuted by men, tempted by the devil, assaulted by their own corrupt lusts and passions, and sometimes troubled in their own spirits too. This was the  
happy,

happy, though painful experience of my late Dear departed Partner; whom a wise Providence has seen good to deprive me of, and to whose Almighty Wisdom and Power I humbly submit; and though some have put an unkind and unfavourable construction on my conduct, in preaching her Funeral Sermon, and also in joining to sing the Hymn at her Funeral, yet I am no ways offended at them; having the *inward* Testimony of God and my own conscience, that in these particulars I pleased the Lord; and I most sincerely wish, that when any of them come into the like trying dispensations that I have so lately been in, they may then find and feel the same *inward* support that a kind and gracious God has afforded me.

Then, from happy experience, they will be convinced, and no longer wonder, that the soul should preserve its temper; and bear up under such trying circumstances. Then they will know; that though all human comforts forsake us, yet if God vouchsafe to supply their place with spiritual and heavenly ones, which are far better, we cannot only bear them patiently, but even rejoice under them; and if our passions be effectually subdued, and our delight and hope fixed entirely upon God, we can then chearfully and resignedly sing, with a sweet Poet, who had experienced the destruction of corrupt Self-will :

- " Welcome alike, the crown or cross;
- " Trouble I cannot ask, nor peace,
- " Nor toil, nor rest, nor gain, nor loss,
- " Nor joy, nor grief, nor pain, nor ease,
- " Nor life, nor death : but ever groan,
- " *Father, thy only Will be done.*"

The last line of this heavenly verse contains some of the last words of her, whose memory is dear to me; and whose dying words will, I believe, never be forgot by those who were present at that most solemn and affecting interview. For the last ten months of her life, her sufferings were inexpressibly great; having very little ease from racking, excruciating pain, for near eight months, either day or night, but what was procured



procured her by means of laudanum: But thanks to the wise Disposer of all Things, her death was precious, yea, divinely *penitent* and *glorious*. For many years she had a great natural fear of death and the grave; but it pleased the most merciful Lord, for some time before she died, to deliver her from all her fears: Yes, thanks to his redeeming power and love, *He delivered her soul from death, her eyes from tears, and her feet from falling.* Psalm cxvi. 8. And not many hours before she breathed her last, in a most remarkable manner he poured out his spirit upon her, and opened her mouth in a wonderful manner, most powerfully convincing five of us, who then surrounded her bed, that she was *a true humble Penitent* (the highest character I wish to aspire after, and to attain upon earth;) for, to our great surprize, none of us expecting her ever to speak more, she broke out in the following most penitent prayer and pathetic words (pointing to us, one by one, as she uttered the words, which she repeated several times over;) "O Lord, have mercy upon one, (pointing first to herself) two, three, four, five, six, Barbarous Sinners, *Amen, Amen,*" &c. &c. Then, looking towards Heaven, she said with a sweet smile, "Heavenly Father, thy Will be done." After that, seeing an extinguisher on the chimney-piece, she desired the maid to give it her, and taking it into her dying, trembling hand, she blew twice at it with her breath, saying, "The candle is almost out;" thereby signifying that her little spark of life was just going out. Then observing us all in floods of tears, and wiping our eyes with our handkerchiefs, she looked pleasantly at us, and said, "Now put by your handkerchiefs, and weep no more for me." At which time I verily believe she knew she was going to that place where all tears would be wiped away from her eyes, and all sorrows banished from her heart. After that she desired one of her sisters to lend her a pin, which she took with her hand, and made as if she pinned up her mouth, thereby signifying she had said all which the

Lord moved her to say, and that she should speak no more to us; which she never did; but only, upon asking her about half an hour after, if she knew her Son, who then stood by the bed, I put my ear to her mouth, and heard her speak these her last pathetic words to herself,—“*Dear Jo, Dear Jo.*” The heavenly power attending which words, I shall never forget the longest day I have to live.

Thus she passed through great tribulation, into the Everlasting Kingdom of Mercy, Grace and Truth. And sure I am, that the way to Heaven lies through many tribulations. Tribulations both inward and outward, from the world, the flesh, and the devil; but this is our comfort, that *acceptable men are tried in the furnace of affliction, as metals are tried in the fire.* Ecclus. ii. 5. and that tribulation, how great soever it may be, shall never separate one faithful soul from the Love of God in Christ Jesus. Nay, tribulation, when well gone through, will make Heaven's Rest more welcome, and more glorious; and then we shall never think the sufferings of a moment too dear a price for Eternal Joys, which shall never, never end. And surely this should make us *reckon* (with the holy Apostle) *that the sufferings of this present time, are not worthy to be compared with the glory which shall be revealed in us.* Rom. viii. 18.

But observe, further the means by which these blessed saints and sufferers had been prepared for that great honour and happiness they now enjoy; *They had washed their robes, and made them white in the blood of the Lamb.* And O, that every present soul would now, in humility of heart, address *the Lord God, Jesus Christ*, and say, “O Lamb of God that taketh away the sins of the world, wash me from all my hereditary and actual sin. O adorable Love, penetrate, soften and cleanse my filthy, polluted heart.” O, Sirs, pray thus, and then you will know for yourselves, and sing with an affecting poet, that

“In Jesu's blood a healing power doth dwell,  
“Enough to melt the hardest heart in hell,”

But

But, as many unstable souls wrest the sacred scriptures to their own destruction; especially those that speak of the robes of the saints, and the precious blood of the Lamb, making the former to be the personal righteousness of Christ imputed to them, and the latter to be the material blood which fell from his sacred side, upon Mount Calvary; I shall here beg leave to make two grand and most interesting enquiries. And,

1st. What are these robes this blessed multitude are clothed in around the throne of God?

And, 2dly. What is that blood in which their robes are washed and made so white?

And here I would beg of you in particular, first, to observe that they are said to have washed their robes and made them white, which evidently supposes that they were filthy before they were washed: They were not white till they were made so. Hence we may clearly infer, that whatever these robes may mean, they cannot mean the *imputed* righteousness of Christ, which so many trifling half-hearted professors clothe themselves with, quite contrary to the true sense of the holy scriptures, which speak only of an Imputation of Good and Evil, and of Faith; and the true reason why Faith is imputed, is, because without it we can do nothing that is good; Faith, under the gospel dispensation, being an immediate looking to the Lord God Jesus Christ; which immediate looking to him, produces his divine presence in our souls, and gives us to feel that he is nigh to help us in every time of need; and if our Faith works by Love, and joins itself to Goodness, the sentence is for Everlasting Life; but if our Faith doth not work by Love, but joins itself to Evil, in this case, the sentence is for Eternal Death. But nothing is more clear than that the robes here spoken of cannot mean the Righteousness of Christ imputed, because these robes are here said to have been washed, thereby plainly shewing us that they were filthy before they were washed. They were not white before they were made so. And therefore



as the Lord's spotless Righteousness never was at all defiled (he being, as the scripture expressly declares, *separate from sin, neither was guile ever found in his mouth*) it never could be washed, which these robes are here said to have been. Therefore it is evident to a demonstration, that the robes in which the saints appear before the throne of God, cannot mean the personal Righteousness of Christ imputed to us, but must have some other divine meaning. Now I humbly conceive, that the robes which they had washed and made so white, may more properly mean the ROBES OF ORIGINAL INNOCENCE AND LOVE, which were made so filthy by sin and wickedness, and which must be washed and made white in the fountain opened for all sin and uncleanness; and I must add also, that this great Work of Sanctification and Holiness, must be performed before we can ascend into Heaven; for it should here be well observed, it is not said that the saints *do wash*, but that they *have washed* their robes; it being an eternal truth, that there is no washing from sin in Heaven.

This great and important Truth our blessed Lord declared to Nicodemus, when he said unto him, *Verily, verily, I say unto thee, Except a man be born again, he cannot enter into the kingdom of heaven.* John iii. 3. This regeneration, or as another Apostle expresses it, *The washing of regeneration, and the renewing of the Holy Ghost,* Tit. iii. 5, is a great and important work. Conversion to God is only the beginning of it; it is only a coming into the right way to the heavenly Jerusalem, and therefore an undue and improper stress should not be laid upon it; but regeneration is the true preparation for the kingdom, which regeneration is a cleansing of the inward man, and can only be effected by an inward and spiritual war in the hearts of those who are, in a greater or less measure, obedient to their manifested light and power; for the Prophet declares, that none but *the willing and obedient shall ever eat the good of the land.* Isa. i. 19.

When the Lord comes to our hearts, by his One Redeeming

Redeeming Spirit, (which is the Holy Ghost) to deliver us from the power and dominion of evil spirits which work in us, there then necessarily arises an inward combat, and we feel God and the Devil, Heaven and Hell, Life and Death, Vice and Virtue, grappling in the innermost ground of our souls; and when we are delivered, that is, when we are cleansed from all filthiness of flesh and spirit, we happily experience that *his yoke is easy, and his burden light: His ways are ways of pleasantness, and all his paths are paths of peace*; which can never be the case so long as we continue to live according to our natural inclinations, and human motions.

O, Sirs, how can God finally save any that live and die unholy, and who are not washed from sin, both *within* and *without*; seeing the scriptures so expressly declare, that *nothing that is unclean shall ever enter into the kingdom of heaven*. Alas, alas! what can those men and women, that are living in corruption and sin, do in heaven amongst those pure spirits, who have washed away their sins, calling upon the name, that is, the power of the Lord. They ought rather to blush for shame and confusion, that they should even desire to be placed among so many blessed souls, who, during this mortal life, embraced penitence, mortified their bodies, crucified the flesh, and resisted the sensual appetites of corrupt nature, denying it all unlawful gratifications, and all this out of love to God and the kingdom of heaven.

Believe me, my Brethren, that accursed thing *sin*, both hereditary and actual, hath covered the work of God like a robe, which *sin* must be washed off with the Blood of the LORD GOD, JESUS CHRIST; but not after the manner that some people (who rest only in the knowledge of the letter of scripture, without looking immediately to God for the spiritual understanding thereof) would make one believe, as if the material blood, which fell from the sacred side of the Lord Jesus, could be applied by faith; or as if it did enter into man's corruption, to cleanse it.

This

This these letter-learned men think they have learned from the scriptures; because they say, that *the blood of Jesus Christ cleanseth from all sin*. So the text expressly declares, though they do not comprehend the true sense of it (that being only to be understood by those who are in illumination from the Lord, the sacred word without the Spirit's *inward* teaching, being like a candle unlighted;) seeing the blood of Jesus Christ shall never wash but those persons who, resisting sin unto blood, yea even unto death, shall fight against their corrupt nature to overcome and subdue it, that the Divine Nature, the LOVE AND WISDOM OF THE LORD GOD, JESUS CHRIST, may live in them, and govern them in all their affections, in all their thoughts, in all their words, and in all their actions. Therefore I would observe, in answer to the

Second grand enquiry; that the blood of the Lord Jesus Christ, most probably, means HIS SUFFERING VIRTUE, HIS SUFFERING POWER, by which he suffered for us men, and for our salvation, even to the shameful and ignominious death upon the cross. It is this *suffering powerful virtue* communicated from him, the living head, into the HEARTS of all his *obedient*, suffering members, which worketh effectually in their CORRESPONDING souls, to the destroying of all the works of the Devil, according to the plain declaration of the letter of scripture, where it expressly says, *For this very purpose was the Son of God manifested, that he might destroy the works of the Devil.* 1 John iii. 8. This *suffering virtue*, this *suffering power* of the God-man Christ Jesus, this is the blood; and our inward and spiritual combats from that virtue and power, these are the sufferings of penitence and warfare which wash away our sin and corruption; but not the material blood which went forth from the sacred veins of the most compassionate and merciful Lord Jesus; for evident to a demonstration it is to all humble, sincere souls, who read the holy scriptures by *Interior Communicated Light*, that if it were possible  
that



that a thousand Christs could die for us, and shed ten thousand gallons of blood for us men, and for our salvation, yet all this would never force *our free-will*, or constrain us to salvation; seeing God was, is, and always will be, willing to have the sons of men free, and without constraint.

Clear and perceptible it is to all those, who do not immerse themselves in SELF-LOVE AND THE LOVE OF THE CREATURES, that there are two different influences continually flowing into their minds; the one from God, immediately from himself, as well as mediately by his holy Angels: The other from hell, and their unholy retinue. By this means the most wise and merciful Lord holds all his rational creatures betwixt heaven and hell, during their time of trial in this disordered miserable world. God has made us reasonable creatures, to the end we may discern good and evil; and it is our duty, as free agents, and accountable creatures, ever to chuse the good, and refuse the evil; which it is in our power to do, if we faithfully attend to this heavenly principle, which alone can gift us in a true, inward perception of what is *good and evil*, of what is *true and false*. Without this we cannot work out our salvation, no more than if we were stocks and stones; and though the most merciful Lord Jesus shed his most precious material blood for all alike (without excepting one more than another, as some unkindly and unadvisedly assert); yet he will assuredly save none but those who truly turn *from sin* to him, and who voluntarily chuse to become his faithful, humble and obedient followers, rejecting all those proud and lofty ones, who disdain to imitate and follow his most blessed, meek, and lowly example.

Proceed we now to shew the exalted bliss of such humble, loving souls:

V. 15. *Therefore are they before the throne of God, and serve him day and night in his temple; and he that sitteth on the throne shall dwell among them.*

Observe in this verse, the blessedness to which all prepared

prepared souls are advanced, who die in the Lord. They are happy in their situation, for they are before the throne of God night and day, and the Lord Jesus Christ himself dwells among them. Happy they had been in the presence of his grace here, but more happy now in the presence of his glory for evermore. O Sirs, they are now in that *presence where there is fulness of joy: They are now at that Right Hand where there are pleasures for evermore.* They are now safe from all dangers in the Sanctuary and Temple of their God. Being tried in this Vale of Tears, and proving faithful unto death, they inherit the Crown to Conquerors due, and rest from their painful labours in the Bosom of their God:

“ Far from a world of grief and sin,

“ With God eternally shut in.”

Observe further, These blessed souls are happy in their service, for they serve God continually, day and night, without weakness, drowsiness or weariness:

“ Hallelujah they cry,

“ To the King of the Sky,

“ To the Great Everlasting I AM;

“ To the Lamb that was slain,

“ And who liveth again,

“ Hallelujah to God and the Lamb.”

O how happy are Saints and Angels now in the presence and service of their God, as well as in the being usefully employed for each other from the spirit of sweet Love and Wisdom; for Heaven is a state of service, tho' not of suffering. Methinks it might inflame our hearts with a spark of their angelic adoration and love, if we now, for a few minutes, go out of the common way, and endeavour to raise our hearts and voices to the God of Love, and join them in the words of a most sweet, delightful Hymn:

COME let us join our cheerful songs,

With Angels round the Throne;

Ten thousand thousand are their tongues,

But all their joys are one,

“ Worthy

" Worthy the Lamb that dy'd," they cry,

" To be exalted thus :"

" Worthy the Lamb," our Hearts reply,

" For he was slain for us."

Jesus is worthy to receive

Honour and Pow'r Divine;

And Blessings more than we can give,

Be, LORD, for ever thine.

Let all that dwell above the Sky,

And Air, and Earth, and Seas,

Conspire to lift thy Glory high,

And speak thine endless Praise;

The whole Creation join in one,

To bless the sacred Name

Of HIM that sits upon the Throne,

And to adore the Lamb.

These sweet verses present us with the joint worship of every Creature, as paid to God in the Lamb, who sitteth upon the Throne for ever and ever. Thus the solemn service of Heaven is carried on in a most delightful and instructive manner; for Heaven, as observed before, is a state of service, though not of suffering. It is a praising, delightful rest in the presence of God, as well as an active life of love and employment, in heavenly uses, for each other; for if heavenly joy is an affection or state of the soul which consists in loving the Lord above all things, and our neighbour as ourselves, it must be outwardly manifested in our adoration and worship of him, as well as in being usefully employed in serving our fellow-creatures; for, O, with what reverence, gratitude and spiritual devotion are the sacred services of Heaven performed, as well as all holy uses of love practised, by all the members of the Church Triumphant above; and O, Sirs, what a noble pattern for our imitation in the Church Militant here below.

Proceed we now to take notice of the further happiness of these holy Saints and Sufferers:

Verse 16. *They shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat.*

Observe here, the further Blessedness of these holy



Souls, who died in the Lord. Notwithstanding they once passed through great tribulation, affliction, sickness and death, like her, whose experience I have before mentioned, and whose painful sufferings, and *happy, penitent* death have left a sweet favour; and, I believe, a lasting impression with some, who were eye-witnesses to the last most affecting scene before-mentioned; when the most merciful and compassionate Lord so remarkably poured out his blessed Spirit upon her, and opened her mouth in so wonderful a manner. I say, notwithstanding the tribulation these blessed saints and sufferers passed through in their way to the kingdom, they now, *with her*, experience a salvation and freedom from all the miseries of this present life, both felt and feared. They experience a deliverance from all want, or even the sense of want; for you are here told *they shall hunger no more*. And why? Because the Lamb himself shall feed them. The Lord is their Shepherd, and they can lack nothing that is good. *Neither shall they thirst any more*. And why? Because the same kind friend shall lead them to fountains of living waters; and what living fountains can those be, except such as will then proceed from the Throne of God and the Lamb, which mean the manifestation or opening of the heavenly Truths of Wisdom, proceeding from the Lord, into the *understandings* of the blessed? And what will he feed them with, but with the Fruit of the Tree of Life, which is in the midst of the Paradise of God, which means His HOLY LOVE, which is as sensible food and nourishment for the *Will*, both of angels and men, as Heavenly Wisdom or Truth is for their *Understanding*! the *Will* and the *Understanding* being the inward man, both of angels and men. See here, my dear Souls, how punctually God performs his promises to the conquerors. They, and they only, shall wear the glorious Crown of Righteousness; and surely every faithful soul, who is engaged in fighting the battles of the Lord, may courageously join with the sweet poet, and joyfully sing,

“ The

" The Glorious Crown of Righteousness  
 " To me reach'd out I view,  
 " Conqueror thro' Christ I soon shall seize,  
 " And wear it as my due."

Yes, my Brethren, God has left these sweet, encouraging words upon record, to animate our souls in the glorious spiritual warfare we are engaged in. *To him that overcometh will I give to eat of the Tree of Life, which is in the midst of the Paradise of God.* Rev. ii. 7. And do any of you here present, desire to know what is meant by the Tree of Life, spoken of in Rev. xxii. 2. and what by the Fruit of that Tree, and also by the Leaves thereof, which are for the healing of the Nations! I believe, in the Spirit of *Humility and Love*, I can, from interior manifested light, give you the true spiritual understanding thereof. By the *Tree of Life* is meant the LORD GOD, JESUS CHRIST, who only hath life in himself, and who is the author and giver of all life, spiritual and natural, to all his creatures both in heaven and upon earth; for all live by an influence continually derived and proceeding from him, who is nothing but an *Ocean of Love*, flowing forth throughout all nature and creature. By the *Fruit of the Tree* is meant COMMUNION WITH HIM, AND HIS HOLY LOVE; which, when shed abroad in humble, penitent, believing hearts, by the Holy Ghost, is more sweet to our spiritual taste than honey, or the honey-comb is to the natural taste, which all faithful corresponding souls know from happy, heartfelt experience; and the language of whose hearts to our adorable Lord is, *Whom have I in heaven but thee? and there is none upon earth that I desire besides thee.* Psalm lxxiii. 25. And, by the *Leaves of the Tree*, which are for the healing of the Nations, are meant HEAVENLY TRUTHS, when rightly understood by an interior perception, which are for the healing of all evil and false things within us; for it is by the knowledge of the truth that we are delivered from all evil, instructed in all righteousness, and so trained

up for the Heavenly Joy and Eternal Blessedness; according to those plain words of our blessed Lord, *Ye shall know the truth, and the truth shall make you free.* John viii. 32.

These things will appear dark to those who have no spiritual relish for holy and heavenly things, but as clear as the day to those who love them and delight in them; because when Divine Truth is the object of our LOVE, it brings its manifested light with it; for Truth is Light, and Light always makes manifest, and so gives the greatest liberty to humble, well-disposed minds. But do you, my Brethren, aspire after these Heavenly Things? Do you wish to feed upon them? If so, suffer me to shew you the only true way to partake of them for yourselves. Now every living creature, from an archangel in heaven, to a worm upon earth, is fed and nourished with one kind of food or another; and whatsoever it feeds upon, supports its life. Heavenly Food gives life to the *inward* man, and Earthly Food to the *outward* man; and as the mouth of the body receives its natural nourishment, so the mouth of the soul receives its spiritual nourishment; and if you ask, What is the mouth of the soul? I answer, the DESIRE OF THE SOUL, THE AFFECTIONS OF THE WILL; and I am clearly persuaded, that whoever feeds upon the LORD GOD, JESUS CHRIST, his *Holy Love*, and his *Heavenly Truths*, by the intense desires of their soul, and the sincere affections of their heart, must become heavenly men, and heavenly women: The heavenly food they eat makes them such. But on the contrary, whoever with the desires and affections of the inward man, feeds upon carnal, worldly lusts and desires, must become carnal, worldly men and women: The carnal food they also eat makes them such. These latter are Children of the Devil, of whatsoever sect or party they may be, fed and nourished by the Devil's nature; whereas the former are the true Children of God, nourished by the Hand of God with Heavenly Wisdom, Love, Knowledge and Understanding, which are  
as



as truly and sensibly spiritual nourishment to the soul, as natural food is to the body. And, O, my dear Brethren, what hunger and thirst can they suffer who are nourished by God himself, who are replenished with his glory, and satisfied with his heavenly and eternal delights.

But observe further; these blessed saints and sufferers are delivered from all persecution, sickness, affliction and pain; for you are here told, they shall never be scorched by the heat of the sun any more. The scorching heat of persecution, sickness, affliction and pain, to which they were exposed in this Vale of Tears, shall never more affect nor afflict them; forasmuch as they are now got out of this miserable world, and are safely arrived in that happy place, where they are no more subject to suffer the inconveniences of this present life: But as I observed before, they are now

“ Free from a world of grief and sin,  
“ With God eternally shut in.”

Thus having seen an end of the troubles and afflictions of these holy, suffering souls, we come to see them put in possession of better things.

*Verse 17. For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters: and God shall wipe away all tears from their eyes.*

O what a blessed salvation is the salvation of God: For observe, these blessed souls are not only delivered from all their troubles and sufferings, but they are put into the possession of all good things: They are now happy in the love and conduct of the Lord Jesus, that good Shepherd of their souls, who laid down his life for the sheep, and to whose sweet voice it was their delight to be obedient upon earth. Therefore they shall now feed on the fruit of the Tree of Life, which, as observed before, is COMMUNION WITH HIM, and HIS HOLY LOVE, and for ever drink of the fountain of the Water of Life, which is his  
DIVINE

DIVINE WISDOM AND HIS HEAVENLY TRUTHS, which truly are as refreshing to the *inward* man, as water is to the *outward* man. The tender Shepherd shall now feed them with Eternal Peace and Joy : They shall now be satisfied with his overflowing comforts and delights, a taste of which was so refreshing, even in this miserable world of sorrow and woe, so that they may now sing

“ This, this is the fulness, That, that was the taste.”

But lastly, They shall be happy in being delivered from all sorrow, or even the occasion of sorrow ; for *God shall wipe away all tears from their eyes*, just as the nurse or the tender mother does from the eyes of the weeping infant. And O, how dear ought those tears to be, which God himself will wipe away from our eyes. Sure I am, that the Saints would not be without the Tears of Penitence and Love, which they have shed for their own sins, and the sins of their dear fellow-creatures, for a thousand worlds, when the LORD GOD, JESUS CHRIST himself, comes to wipe them away. Our compassionate and merciful Lord will just deal with his humble, patient, suffering children, as a tender-hearted father does, when he finds his beloved child in tears : He comforts him, he wipes his eyes, and turns his sorrow into rejoicing : *Yea, the ransomed of the Lord shall return unto Zion with songs, and everlasting joy shall be upon their heads, and sorrow and sighing shall flee away.* Thus does our tender and everlasting Father, the LORD JESUS : He banishes all sorrow and anguish ; makes all sighs and tears for ever flee away ; puts a Crown of Rejoicing upon their heads, and they shall be happy in the society of Saints and Angels for evermore. Oh ! how should these thoughts and views support the humble, sincere Christian in the present life, under all his troubles and sorrows, knowing this short, transitory scene will soon, very soon, be over ; and then because he had *sown in tears, he shall reap in joy ; because he had gone forth weeping, he shall doubtless then come again rejoicing, bringing his sheaves with him.* Psalm cxxvi. 5. Come

Come then, my suffering brethren, who like my late dear departed companion, are now suffering in the Kingdom and Patience of our Lord Jesus Christ : Come let us follow our dear Lord and Master in his humble suffering state, whilst here upon earth ; and then we shall surely accompany him upon his Throne, and follow him in his glory. Our toils will not continue very long, nor will our pains and troubles always torment us ; but after we have first suffered in this miserable world, the punishment due for our sins, and also put off the corruption wherewith the same sin hath clothed us, *our God and Father, the Lord Jesus Christ*, will restore us to the enjoyment of that first glorious state in which our Father Adam was created. Then we shall be clothed with the robe of our *first Innocence and Love*, and *follow the immaculate Lamb whithersoever he goeth*. Therefore, comfort yourselves, ye humble, troubled, sorrowful souls, with these delightful thoughts and views. To you I address myself in the sweet words of a pathetic poet,

“ Ye souls that sow in tears ; O wait,  
 “ Ye shall confess the sheaves are great ;  
 “ The time for reaping soon will come,  
 “ And Angels shout the HARVEST HOME.”

Thus having opened and enlarged upon the sweet and most delightful words of the text, I cannot but desire that my present hearers may give them a calm and serious consideration ; so that they, sooner or later, may be constrained to be followers of all those blessed souls, who, thro' Faith and Patience, have inherited such glorious promises ; promises that will never, never end ; but be fulfilling to all Eternity. But, in order to attain their exalted glory, we must first walk in their pure and holy steps ; as I before observed, we must

“ Keep their example always in our eye,  
 “ And live like them, if we like them would die.”

We must pass through our respective trials and difficulties



culties with their becoming Faith, Humility, Patience, Resignation, and Love. But alas! alas! how few, even of the soaring professors of this day, are truly concerned to add purity, and holiness of life to the knowledge of the truth; though upon this must depend the consequent fruitfulness and multiplication of Divine Graces in the soul; it being a truth, as fixed as the pillars of heaven, that whosoever improves his master's talent, always enriches his own soul; according to the words of our most impartial, and ever blessed Lord Jesus, *To him that hath (by improvement) shall be given, and he shall have more abundance: but whosoever hath not (by improvement) from him shall be taken away, even that he hath.* Matt. xiii. 12.

Oh! what a low, earthly, selfish spirit appears amongst the generality of Professors at this time: What a company of thieves and murderers, I mean, *earthly Loves*, and *earthly Lusts*, lodge in those very souls, who would fain be taken for temples consecrated to the Living God. But here I shall beg leave to observe how different were both the principles and practices of these precious saints and sufferers, we have been at this time speaking of: Different indeed! Many call themselves the followers of the meek and lowly Jesus, who yet are destitute of his meek and lowly mind. Strange followers of Christ indeed! And O what a shame it is for those who profess themselves to be disciples of the most holy Jesus, and heirs of his most pure and undefiled kingdom, to see these so unlike their holy Master, and so unfit for the enjoyment of his Heavenly Kingdom. Surely the true and genuine disciples of the Lord Jesus, in these awful days, *sit down by the waters of Babylon, and weep, when they call to remembrance the primitive glory and beauty of Zion.* And when they see the professors of this day so unlike them in disposition and practice; I say the language of their hearts is, with a weeping prophet, *O that my head were waters, and mine eyes a fountain of tears, that I might weep day and night, at one of the most awful and*  
affecting

affecting sights that revolving ages ever produced : I mean to see the generality of the Professors of the Christian Religion, live in an unchristian spirit, and an unholy life ; just as if the most glorious example of the Son of God, in his purity, self-denial, and mortification, ought to lie concealed in his Sacred Word, as an antiquated pattern, only cut out for the primitive Christians, who lived in the apostolical ages of the world.

Not so this blessed multitude we have been speaking of : Deeply convinced of the guilt of their consciences, and the pollution of their nature, they yielded, in some degree, Obedience to their *manifested Light*, and humbly walked with the Lord until he had made them pure and clean : The constant language of their hearts is well exprest in two lines of that sweet, humbling hymn, which was sung at the funeral of my late dear departed partner :

“ Let the healing streams abound,  
“ Make and keep me pure within.”

Nor were they willing, by the consent of their mind, to suffer a vain thought to lodge within. When the Lord, by His SPIRIT, demanded of their hearts, *Wilt thou be made clean ?* I am inclined to think they sweetly and voluntarily answered and prayed, in the language of a holy poet :

“ Wash me, and make me thus thine own,  
“ Wash me, and mine thou art ;  
“ Wash me, but not my feet alone,  
“ My hands, my head, my heart.”

As if these blessed souls should say to the LORD GOD, JESUS CHRIST, “ O Lord, wash my hands from all evil-doings : Wash my feet from all evil-goings : Wash my head from all evil-thinking, and, O wash my heart from all evil-desiring and designing.” And sure I am, that whoever prays in this manner must be heard and answered. Indeed the mercy and love of God is so great, that as soon as the greatest sinner sincerely turns to God, he hears his cry and attends

to it. Indeed the mercy and love of God is so great, that as soon as the greatest sinner sincerely turns to God, he hears his cry and attends to it. He needs but turn to him, to obtain the pardon of his sins (see Isaiah i. 16, 17, 18.) how great and numerous soever they may have been; and the reason why so few are converted and obtain the pardon of their sins, as well as purity of heart, is, because the most part do not, or will not know their sins, at least their *inward* and spiritual sins. They do not present themselves before God as the Prodigal Son (see Luke xv. 18.) telling him plainly, that they have sinned against him and Heaven, and acknowledging, that they have wasted so many graces, which he had imparted to them, that they might love him, but that they had applied them to please men and themselves. Not so these blessed souls; for according to the testimony of the Elder in this divine and blessed chapter, they both saw their sins, and fought against them, and so their labour was not in vain in the Lord: They washed their hearts from all sin, calling upon the name (*the power*) of the Lord. This was the great work of their lives. They made them white in all *Love* and *Holiness*: This was the happy effect of their labour. They did not content themselves, as many *talkative* professors of Religion do now a-days, whose religion is only in their *Understanding, Thoughts, Memory, and Speech*, but not in their *Affections, Love, or Will*. I say they did not rest content with beginning only to wash away their sins: No, No. They did not grow weary or faint in their minds, when they found that the work required watchfulness, diligence, and labour. But they persevered at it: They doubled their diligence, and success attended their endeavours. In a word, these holy Saints and Sufferers walked in the Light, as God was in the Light, until Purity appeared in their *Hearts, Lips, and Lives*, and the very garments spotted by the flesh, were not to be seen upon them.

Great was the opposition, no doubt, which these holy souls met with in their way to the heavenly kingdom,



kingdom, more especially from the outwardly religious of those days, those of the pharasaic spirit, who loved to appear *outwardly* religious before men, but who were not *inwardly* religious before God. These were the chief opponents to the manifestation of Christ in the flesh; and the professors in general in these anti-christian, apostate days are, to the greatest degree, leavened with the same temper and disposition, and therefore mightily oppose the manifestation of Christ in the spirit; though it was one of the most merciful Lord's last promises to the true Disciples of the Truth, that he would *manifest himself to them as he did not to the world; yea, that he would come and make his abode in the hearts of his true children.* Our blessed Lord himself has declared it, and it is a manifested truth to all that are gifted with any *inward* perception from God, that publicans and harlots (drunkards and whores) enter into the Kingdom of Heaven, *which is spiritually the manifestation or opening of heavenly Light and Love in our own minds,* before those great professors, whose speculative piety is not followed by a correspondent temper and practice.

I would, therefore, at this time, drop a word in *humble Love* to those of this character and disposition, who have a name to live before men, but yet are dead before God. Ye formal, outward, lifeless professors of the inward and spiritual Religion of the sacred Holy Gospel of the Lord Jesus, who abound in all outward forms and ceremonies, like the proud, unhumbled pharisees of old, and yet are strangers to the inward life and power of Godliness in your own Souls. Ye who have learned the art of being religious, without the life, power and practice of true Religion, and who suppose yourselves good Christians, without *feeling* the Spirit of Christ within you: Nay, some of you may probably deny or ridicule the sacred influences of his divine and adorable Spirit, which *alone* can save and deliver you from the Spirit of the Devil, and your own fallen, corrupted nature; for every thing which is not of God, will soon be brought to naught.

O, suffer the Word of Exhortation from one who loves ordinances in their proper place, but who wishes to lead you through the shadow, into the substance and reality of pure and undefiled religion; through all outward forms and ordinances, into the inward life and power of God in your own minds, which, when transcribed diligently into practice, cannot fail of bringing you calmness, recollection, and tranquility of mind, such as the world can neither give, nor take away; and if you treasure up these divine gifts and graces in your own minds, which are the effect of a pure influence, flowing from the Lord Jesus (that true Sun of Righteousness) into your inward man; I say if you carefully admit them into your inward man, which is your *will* and *understanding*, and do nothing to hinder their descending into your outward man, which is *speech* and *action*, great shall be your peace and rest, even in this miserable world; and at certain proper seasons, you shall be favoured with such *joy which a stranger intermeddleth not with*; and when this mortal life is ended, you shall meet with a most hearty welcome, yea, you shall have an abundant entrance ministered unto you into the Everlasting Kingdom of Mercy, Grace and Truth, where you shall join this blood-bought throng in Hallelujah's of Praise and Thanksgiving to God and the Lamb, through the countless ages of a blest eternity. There you shall behold the animated devotion of Heaven laid open to your view. Then you shall see, without a veil, the solemn Services and Ceremonials of Heaven, as described in the visions of the 4th, 5th and 7th chapters of this most divine and ever blessed book. In the mean time, open your eyes, and compare these things with the wanton eyes, smiling irreverent countenances; and the coldness of devotion, which are too evident in multitudes who go to our churches and chapels, under the solemn pretence of worshipping God. Believe me, the Lord Jesus Christ never taught such varieties of devotion as we see now a-days; but he taught solid and inward virtues, such as Faith, Hope and

and Charity. *Faith*, to believe in an Almighty God, of whom we hold all things: *Hope*, to hope in him alone, without putting our confidence in any other thing; and *Charity*, to love him alone, without placing our affections on any created thing, whether in heaven or in earth. I say, open your eyes and compare these things with the Worship of Heaven; the pattern here shewn to us in the Mount; the original after which our devotion should be modelled; and then say, ye modern professors of the Christian name, whether many do not go to the House of God, much better prepared to offer the sacrifice of a fool, than to offer the sacrifices of God, which the law of God expressly tells us, is *a broken Heart and a contrite Spirit, which a God of boundless Love will never despise.*

I would just drop a tender word to all the humble, sincere followers of the Lamb, of every sect and party, and then conclude. You, my dear fellow probationers for a glorious Eternity, are washing your robes from all sin and wickedness, in and by THE SUFFERING VIRTUE, THE SUFFERING POWER OF THE LAMB; and you know the only way to be happy, is to be given up to God. The King's daughter, you know, is all glorious within. Only be faithful and persevere, until you become pure in heart, and fit to see your glorious God; and then you will soon, very soon, join the palm-bearing multitude around the Throne of God, and with them become *partakers of the Inheritance of the Saints in Light.* Col. i. 12. Having with them bore the cross, with them also you shall soon wear the crown. I tell you, like her who is gone to join them, you will pass through much tribulation to them: Many and frequent conflicts must be undergone, before our regeneration is accomplished, our obedience completed, and we fitted and prepared for such glorious and heavenly company; and, indeed, it is good for you that you are tried by tribulation, for the fruit of your profession is never so well to be known as in times of trial; as you may then testify by it the fidelity you have



have toward God, in continuing constantly faithful to him in adversity, as well as in prosperity; and likewise you may try yourselves thereby: For many are deceived, like the stony-ground hearers, who received the Word with joy, (see Matt. xiii. 20, 21.) and who thought they were faithful to God in prosperity, and yet adversities clearly manifested, that, like them, they had not root in themselves; for, when put to the test, by temptation or persecution, they made them stumble in the midst of their race, and so fell away. But let not this discourage you in the least. Be strong, and of good courage. Put on the whole armour of God; and, let patience have its perfect work in you, that you may be intire, lacking nothing; and keep always in mind, that

“ To *patient Faith*, the prize is sure,  
 “ And all that to the end endure  
 “ The Cross, shall wear the Crown.”

Remember the Joy that is set before you: Joy in the presence of the LORD GOD, JESUS CHRIST. A Joy peculiar to the saints, in which worldly-minded, half-hearted professors can have no part, any more than the outwardly carnal, and the wicked; for these are Joys so pure and heavenly, that neither of these strangers can intermeddle with them, being only reserved for the spiritual and heavenly minded, who, *by patient continuance in well-doing, have sought for heavenly glory, heavenly honour, immortality, and eternal life.* Rom. ii. 7. The Lord Jesus will meet and embrace these in his arms, and fill them with heavenly consolations, that never, never end; that never, never cloy to all eternity.

Only entertain your spirits with God; come under his power, and submit to his inward teaching; resign yourselves to him, love him, give your whole heart to him, and then you will be happy, even in this miserable world; seeing he who loves God, and is resigned to him, lives as a child, without anxious care, who is carried in the arms of his father. He  
 fears

fears nothing, being under the guard of the Almighty; he desires nothing unnecessary, for he has found all, and he seeks nothing out of God, because he has found all things in him. His soul is joyful; his heart is content, and his body in repose. Only seek these heavenly pearls, and they will enrich your souls. Only put in practice this *Love* and *Resignation*, and you shall have great contentment.

“Content supreme shall reign upon your brow,  
“And direful discord you shall never know.”

Only suffer yourselves to be conducted by the Lord Jesus, who is your true and everlasting Father. Receive from him whatever shall befall you. If prosperities come upon you, bless him; if adversities, receive them with joy, and think it the highest honour to drink of the cup your blessed Master drank of, and to be baptised with the baptism he was baptised with; ever remembering that your great example had no other things, whilst in this world, but **TRIBULATIONS**. Esteem yourselves happy to suffer with and to imitate him; and though Tribulations seem sometimes bitter, yet they are made sweet by the conformity of the Life of Jesus Christ, especially if you lift up your hearts and sing the following lines:

“Lord introduce us to the school,  
“Where *Spirit's* teaching bears the rule:  
“Thy Life, O Christ, be our example,  
“Our hearts throughout thy Grace's Temple,  
“Which consecrated by thy Blood,  
“From this time forth instructs our God.”

Come, then, my suffering Brethren, who are in *the kingdom and patience of our Lord Jesus Christ*, be faithful unto death, and you shall shortly be put into the possession of that *inheritance which is incorruptible and undefiled, and which never fadeth away*; and then, when you are once safely arrived amongst this blessed multitude, around the Throne of God,—No Sin shall more afflict you—No Sorrow shall more affect you—No Danger shall more affright you—No Fears shall more alarm

alarm you, but all tears shall be wiped away from your eyes; all sorrow shall be banished away from your hearts, and Everlasting Joy shall possess your souls. In that happy place, you shall obey your God with vigour; praise Him with chearfulness; love *Him*, together with all your fellow-heirs of glory, above measure; fear Him without torment; trust in him without any unbelief, and serve Him and your happy Companions, without any weakness, interruption, or distraction; for there you shall be perfectly like your God, as well in Holiness as in Happiness; as well in Purity as Immortality. Then you shall see your merciful and compassionate Lord, face to face, and know for yourselves how solemn the service, how delightful the mutual Love and Harmony of Heaven. And when any of you draw near the Gate of Death, through which you must pass, either into a happy or a miserable Eternity; I most sincerely wish you may, like her who is gone before you, leave a testimony behind, that you are *true, humble Penitents*; and also call upon your weeping, surrounding friends, and beg of them to join you in some such a sweet hymn as we shall now conclude this solemn exercise with, it being the last hymn she ever attempted to sing in this world; and which, by her own express desire, was sung at her funeral; at which solemn time many felt the heavenly power softening their hearts, and melting them into tears of godly Sorrow and holy Love; and though some, as I observed before, were offended at my joining with the Congregation in singing the heavenly hymn, and also in preaching this Funeral Sermon;\* yet I am

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\* Strengthened and supported by the mighty Power of God, as I was, to preach this Funeral Sermon, yet I cannot help here remarking, that a certain Reverend Baronet in this neighbourhood, must be much more so, when he was enabled to call eleven of his children, and thirty of his servants, to surround the corpse of his most amiable Lady (very lately deceased) in the hall in his own house, at eleven o'clock in the evening, just before her interment, and to kneel down and pray with them on this most affecting occasion. How deeply solemn must the scene be! And surely wisely led to, and intended by a gracious and merciful Providence, in order to make serious and lasting impressions of good upon all then present, which I have no doubt will be, as the Scripture says, *like bread cast upon the waters, to be found after many days*. May the Lord, of unutterable Mercy and boundless Love, grant it may answer this most valuable purpose. *Amen, Amen.*



no ways offended at them, but sincerely wish they may, sometime or other, feel that heavenly power which then descended from God into my soul, as well as that holy love and heart-felt gratitude I felt to a God of Unutterable Compassion and Love, for delivering her out of one of the most painful sicknesses that ever woman passed through. Glory be to God in the Highest, for her painful visitation, and his *powerful* support under it; for I firmly believe it was to her Eternal Salvation; and long before she died, I believe she could experimentally sing, with a sweet Poet,

“ O happy, happy, happy Rod  
“ That brings me nearer to my God.”

To conclude.—One word to all the Dear, Upright Followers of God, of every sect and party, who are a little more enlightened than their fellows, and who have ears to hear what the *Spirit now* saith unto the Churches: You, my dear Brethren, are in *mystic Babylon*, and, more or less, in captivity, (like the Israelites of old) to Pharaoh, and to Task-masters; by which I mean the *Devil*, and all *Teachers* and *Preachers*, who are not *inwardly* illuminated, and sent by the Holy Ghost, to guide souls in the ways of Righteousness and Peace. Such preachers and teachers as these swarm in Babylon, in these awful, perilous days, into which we are now fallen; days so clearly foretold by our Blessed Saviour, and his holy Apostles, in which *the Abomination of Desolation, spoken of by Daniel the prophet, now stands in the Holy Place* (the Church.) *Therefore let him that readeth understand,*” and beware too.

Though you are not to come out of Babylon, that is, your respective sects and parties, till *inwardly* moved by the Holy Ghost; yet you are called in spirit to come out of mystic Babel, and to avoid the darkness and awful confusion there, which is now so great that *none* (hardly) *can buy or sell without the mark of the beast.* (See Rev. xiii. 17.) And do you ask, what is meant by the Mark of the Beast; I shall here endeavour to

open the true sense of it to you, as well as the meaning of the Three Beasts, which St. John saw in the 13th chapter of the Revelations, together with some other things, that follow them; which, if you look immediately to God for *Interior Light*, you will clearly understand, and to edification too.

By the Three Beasts there spoken of, the most illuminated St. John was shewed by the Lord, in a figurative way, the *beastly christianity of these latter days*, so unlike primitive christianity, which was all *Light*, and all *Love*.

The first beast rises out of the sea, which is the *beastly christianity* of these latter days, rising out of the multitudes of mankind.

The second beast rises out of the earth, which means the *teachers* and *preachers* of these latter days, in general, who are full of earthly love, and earthly lusts. And what is the most awful part of the story, this second beast makes an image of the first beast; by which our most compassionate Lord and Saviour would instruct those who have eyes to see, and ears to hear, that the Guides of Souls, in the latter days, being in general earthly minded, beget their converts and congregations into the same spirit and image, (for every thing in spirit begets its like, as well as in nature) I say, our Watchful Shepherd, the Lord Jesus, would, in a way of holy caution, instruct his simple followers, that this second beast, the unenlightened preachers and teachers, make their congregations and converts only into *images* of christianity. Now, you know that an image is without inward *Light*, *Life*, and *Power*; and so are all those converts, who listen only with the outward ear of the body to the voice of men, but who do not listen at the same time to the *Voice of God* in their own souls. These cleave to men and books, very often to their own destruction, and will not listen to the voice of Christ (the Holy Ghost) in their own souls, and therefore cannot become his sheep, who know his voice from the voice of these strangers; though our blessed Lord so expressly declares, *My sheep hear my voice, and a stranger they will not follow.*  
And

And with respect to the *mark of the beast*, this means the abundance of outward ordinances, preachings and prayings, without the Manifested Light and Teaching of the Holy Ghost, so contrary to the conduct of the first Ministers of Christ. This truly is the mark of the beast, that is, of **BEASTLY CHRISTIANITY**. After this St. John saw the vials of the wrath of God, poured out upon the earth, which signifies the adulteration of the scriptures, the falsification of the truths of Jesus Christ, poured out upon immortal souls, by the wisdom of earthly-minded, sensual men. But rejoice, ye heaven-born souls, for Babylon will soon end, and God will call his people out of her; the kingdom of anti-christ will soon end, and the spiritual kingdom of Christ will very soon come in power and great glory, in the room thereof. The time is coming (with holy tears and love I see it, and rejoice in the glorious prospect) when God will bring back the captivity of his people, and deliver them from a bondage far worse than the Egyptian bondage. For, glory be to God, the *White Horse*, which St. John saw, *is now going forth out of heaven*, which means a *spiritual* opening of truth proceeding from God, through heavenly-minded souls, which will open the eyes of all who do not shut them against the light, and deliver them from the bondage and schooling of men, to which they have been so long enslaved. This will soon bring to light the New Heavens, and the New Earth, which St. John also saw, wherein dwelleth Righteousness; and bring down the New Jerusalem from God out of Heaven, which means a **NEW CHURCH**, that God has *now* begun to build upon earth, by his One-redeeming Spirit in all obedient souls, and which **NEW CHURCH** will, in God's due time, be manifested, and appear in such light and glory, as is figuratively described by that glorious city New Jerusalem, in the 21st of the Revelations; whose light is said to be like a jasper stone, clear as crystal; and there will be no night there, for the Lamb him-



self (GOD IN THE GLORIFIED HUMANITY) will be the light of the city (the NEW CHURCH) and those only that are saved by him, shall walk in the light thereof.

Now the true preparation for the Glories of this New Jerusalem Church, is an establishment in Divine Light and Power, and also a coming under the teaching of the true Shepherd, the Lord Jesus, who will guide the *meek* in judgment, that is, in a right judgment of things; in order to which, my dear Brethren of every sect and party, or of no party, you must give up yourselves to the duty, *the much-neglected duty*, of SELF-EXAMINATION, *in the Presence and Light of God*, so that you may search and find out your *inward* and *spiritual* evils; such as pride, self-love, self-will, and the love of the creature: And when you have discovered these your spiritual enemies, you must then faithfully engage them by the whole Armour of God, (see Ephes. vi. 14, &c.) and go on to fight them until you overcome them. Then, and not till then, you will eat of the Tree of Life (spoken of before) which is in the midst of the Paradise of God. Then you will know for yourselves, that the Light of the New Jerusalem (the NEW CHURCH) is like a jasper stone, clear as crystal, having the glory of God upon her; and remember, above all, that the Lamb himself (that is, as before observed, GOD IN THE GLORIFIED HUMANITY) is the Light thereof, who shall so clearly enlighten the polished stones (the true members thereof) that there shall be no night, no darkness there. Happy, thrice happy souls who are thus saved, and walk in the Light thereof. Surely these will be the Light of the World, Matt. v. 14. shining by reflection from the Lord himself, according to the words of a sweet poet:

“ The Lamb is their Light and their Sun,

“ And lo ! by Reflection they shine,

“ With Jesus ineffably one,

“ And bright in Effulgence divine !”

To stir up the Sincere and Upright, of every sect and party, to join me in aspiring after the Light and Glory of this New Church, by perfectly disengaging ourselves from the love of self and creature, has induced me, by Divine assistance, to give some hints out of the common way, which will appear dark and obscure to those who are of a narrow, party, sectarian spirit, and who are content with their present sentiments received only from men; but they will be plain and intelligible to those who listen with the ears of their soul to the true *inward* Teacher, who teaches as never man taught, and who desire to yield obedience to greater Light, as it is manifested unto them. In one word, it will be clear as day to those humble, simplified souls, who have an unction from the Holy One, and are gifted by God with ears to hear what the spirit, in these awful days, says unto the churches: And therefore, a Word unto the Wise is enough; and so commending you, my Brethren, to that Divine and *Inward* Operation, which is ever proceeding from the Lord Jesus Christ, and striving to introduce itself into ALL your minds, in order to make you happy here, and for evermore; and most sincerely praying you may be found OBEIENT to your Manifested Light, I conclude this solemn subject; and call upon you to join with heart and voice, in singing the favourite Hymn of her, who is gone to join Angels, and Archangels, and all the Host of Heaven, in singing Praises of Redeeming Love to Him that sitteth upon the Throne, and to the Lamb for ever and ever. AMEN.

## An H Y M N.

**J**ESU, lover of my soul  
 Let me to thy bosom fly,  
 While the nearer waters roll,  
 While the tempest still is high;  
 Hide me, O my Saviour, hide,  
 Till the storm of life is past;  
 Safe into the haven guide,  
 O receive my soul at last.

Other refuge have I none,  
 Hangs my helpless soul on thee;  
 Leave, ah! leave me not alone,  
 Still support and comfort me;  
 All my trust on thee is stay'd,  
 All my help from thee I bring;  
 Cover my defenceless head  
 With the shadow of thy wing.

Thou, O Christ, art all I want,  
 More than all in thee I find:  
 Raise the fallen, cheer the faint,  
 Heal the sick, and lead the blind;  
 Just and holy is thy name;  
 I am all unrighteousness;  
 False, and full of sin I am,  
 Thou art full of truth and grace.

Plenteous grace with thee is found,  
 Grace to pardon all my sin:  
 Let the healing streams abound,  
 Make, and keep me pure within,  
 Thou of life the fountain art,  
 Freely let me take of thee;  
 Spring thou up within my heart,  
 Rise to all eternity.



IT is both a good and a wise observation of the pious Mr. Burkitt, that if we read the Word of God, or any other books, without humble, sincere Prayer to the Lord, for the Light and Teaching of his Blessed and Holy Spirit, we shall certainly read them without profit. But as too many, alas! will not believe that the Holy Spirit is given in these present days, it is most sincerely recommended to all such, to advert to the following portions of the sacred scriptures, and to read them, as in the presence of God, and they will clearly see, that all the True Children of God have received the Holy Ghost, by which alone they can understand the things that make for their Everlasting Peace.

*He that cometh after me is mightier than I, whose shoes I am not worthy to bear: He shall baptize you with the Holy Ghost and with fire. Matt. iii. 11.*

*When the Spirit of Truth is come, he will guide you into all truth. John xvi. 13.*

*But ye have an unction from the Holy One, and ye know all things. 1 John ii. 20.*

*The Spirit searcheth all things; yea, the deep Things of God. 1 Cor. ii. 10.*

*The Things of God knoweth no man but the Spirit of God. 1 Cor. ii. 11.*

*When the Spirit of Truth is come, he shall guide you into all Truth. John xvi. 13.*

*He that is spiritual judgeth all things, yet he himself is judged of no man. 1 Cor. ii. 15.*

The following texts also, prove the in-dwelling of the Spirit to be the common privilege of all True Believers:

Luke xi. 14.—Rom. viii. 14, 15, 16.—Ezek. xxxvi. 27. and xxxvii. 14.—Joel xxii. 28.—1 Cor. iii. 16. ii. 15. and vi. 11.—Eph. i. 13.—John xvi. 13.



To the PUBLIC.

I Am now abridging, and preparing for the Press, a most DIVINE and SPIRITUAL BOOK, called "THE LIGHT OF THE WORLD;" which was wrote by a young Lady both of Family and Fortune, who bears this Testimony, that she was inspired by God to print the same, for the Benefit of Mankind. And, after continuing in Prayer to the Most Merciful Lord for more than three Years, in order that I might know his Divine Will respecting the re-publishing the same, I have lately found myself moved to re-print it, for the Benefit of my dear Fellow-Creatures; my peculiar Call to do which, I shall more fully declare in the Preface to the same, together with some Testimonies of most humble, well-disposed Persons, declaring the Blessed Operation it has (through Grace) had upon their Minds.

Several well-disposed People, of various Sects and Parties, have given me their Names as Subscribers to the Book; and if any into whose Hands this Sermon may fall, find themselves inclined to do the same, they are hereby requested to send their Names, as soon as possible, together with their Places of Abode, to J. BOWLING, Printer in *Leeds*; Mr. APPLEBY, near the Market-Place, *Manchester*; Mr. CRAIG, Bookseller, *Nantwich*; and Mr. HINDMARSH, No. 32, *Clerkenwell-Close, London*; and the Book, when published, shall be sent to them accordingly.

The Price of the Book will be about Five Shillings, to be paid for when delivered; and I hope it will make its Appearance in the World sometime before Christmas next.

N. B. As far as my own private Testimony goes, I much recommend the Book to the Well-disposed of every Sect and Party; and I can assure them of this one thing, that it will not at all lead them, who are of different Sects and Parties, to any Disunion, or Contempt of the Brethren who differ in particular Opinions or Modes of Worship, but only to a True Love and Knowledge of the Lord, and a Sincere Affection for all their Fellow-Creatures.

July 13, 1785.

J. W. SALMON

